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Gokarmanidhi

OCEAN OF MERCY FOR THE COW

DAYANANDA SARASWATI

Preface

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FLESH-EATING UNRIGHTEOUS AND IMMORAL

SAYS the late lamented Pandit Garudatta, the greatest Sanskrit-Veda Scholar of the century, on the righteousness or unrighteousness of flesh eating—"The question of righteousness or unrighteousness of flesh-eating may be looked upon from different points of view, and our treatment of the question would vary as we view the question from one standpoint or from the other. But it would be advisable to discuss the question in the widest sense of the words righteousness and unrighteousness which, in fact, are synonymous with morality and immorality.

"When an action is such that its good or bad consequences fall exclusively on the agent himself, the morality or immorality of the action may be a question in itself, but the prevention or incalculable of the act cannot legally from the subject of our control. We may advise, persuade or instruct the individual to do or forbear to do the act; we may show our like or dislike, our approbation or disapprobation of his conduct; but for his conduct as such he is not accountable to us or to the society; over his thoughts and actions, his body as well as his mind, his power is absolute. But, if by his actions he is injuring the interests of others, robbing them of some of their rights, or doing them mischief, directly or indirectly, not by his example, but by his actions, if some how or other, he is diminishing the chances of their well-being and prosperity, or, if he fails to bear his proper share of the labors and sacrifices incurred for defending the society or its members from injury and molestations, the case is quite otherwise. There can be no doubt as to the immorality of the action. Besides, in this case, not only is he responsible to us for his actions or accountable to society for them, but he may be amenable to law, and may be punished or acquitted according as his conduct is guilty or simply innocent.

"Having premised this much we pass our opinion on the subject, and assert that flesh-eating is immoral, unrighteous, and a sort of action for which he is amenable to society.

" In the next place, the whole ground-work of righteousness and unrighteousness of actions are feelings, natural or associated, social but not selfish and individual. Thus, though the ground-work of the whole morality be feelings of our human nature morality is not thereby a selfish but a golden. The feelings alluded to are that every man desires happiness or something that is conducive to his happiness, that being moved by sympathy, he feels himself happy if his brothers are happy, and feels uneasy if they are uneasy. And if contrasting motives did not operate, his happiness would not be different from that of others, his interests would be identical with theirs. But contrasting motives do operate, which is at the root of a considerable part of misery that is to be found in the world. The ultimate aim, therefore of all moralists, all social reformers, and almost all religious reformers (even though they themselves may not have conceived it), has been to identify the interests of individuality with those of the community to lessen the selfish motives or principles either by the operation or education and Public opinion, or by the march of civilization, or by the introduction of new customs and the abolition of old ones, which would serve the purpose. Nor would mankind have been richer in variety and kinds of happiness, if happiness were confined but to the miserable individuality.

No reformation, therefore, is complete, no action, therefore, is moral, no morality, therefore, is

tend, if it does not consider this point, if it does not narrow the circle of selfishness, and if it does not make the interest of the one and the other more identical with each other, or if it fails to recognise the necessity of identification of interests and actions.

"Are there any proofs of this nature, then, of the unrighteousness of flesh-eating? Is this action (flesh-eating), then, not conducive to the general happiness? or, does it diminish the chances of the well-being and prosperity of mankind? Otherwise, why is it immoral? Is or is not the question susceptible of proof? or is it a fabrication of superstition and fictionism?

"These are the questions which every earnest defender of utilitarianism, who recognises the immorality of flesh-eating, is called upon to furnish answers to.

"If the question is susceptible of proof, and there is no reason why it should not be so, if the usefulness of every object in the world is not a mere sound void of meaning, if the bearing of all objects on the happiness of man is testified by universal experience, there is no difficulty in the recognition of the influence, good or bad, of flesh-eating on human happiness. And this amounts to a proof which the question is susceptible of.

Taking the case of kine, goat and sheep, and all milk bearing animals, the question is reduced to

more mathematical calculations on some experimental data.

Given the length of time, a milk-bearing animal is capable of providing with milk - a.

Given the average quantity of milk furnished everyday - b.

Given the quantity of food for an average man for one time - c.

The utility of those animals measured in the number of men fed is $a \cdot \frac{b}{c}$

Given the measure of the generative power of the animal - d.

the series of utilization is a series of geometrical progression of the form: $a \cdot \frac{b}{c}$, $a \cdot \frac{b}{c} \cdot d$, $a \cdot \frac{b}{c} \cdot d^2$,
 $a \cdot \frac{b}{c}$, $a \cdot \frac{b}{c} \cdot d$, $a \cdot \frac{b}{c} \cdot d^2$

$a \cdot \frac{b}{c} \cdot d^3$, etc.

How many men would be fed by the flesh of the animals? If 'w' be the weight of the animal, the maximum utilization is measured by w which is considerably smaller than $a \cdot \frac{b}{c}$.

" In the case of oxen, horses, mules etc., we have only to substitute the measure of productive or useful industrial powers, instead of the measure of given milk.

" From these computations it is concluded that a cow, with her newborn calves and oxen, benefits 3, 51, 640 men against 80 who will be profited by the flesh merely; a goat benefits 25,920 against 80. For the accuracy of these computations, we should refer our readers to the admirable minute details in Gobhasa-Nāthi of Śrīmad Dyaṇand Śāstrī. If benefiting 3,51,640 against 80 or 25,920 against 80, is moral; if (supposing argument from analogy to be valid) the food of monkeys or hares is more than the food of men and that of dogs and wolves, if there exist the slightest feelings in men, Unpatriotically inducing him to desire the happiness of his inferior animals, not to speak of the courage of vegetarian nations of antiquity and of modern times (allowing for other circumstances besides this); if then flesh-eating is prejudicial to the interests of individuals and to the interests of society; if usefulness is a test of the morality or immorality of the action, the decision is decidedly against it (flesh-eating), and it is positively imperative, that the custom should be checked, . . . "

So far as Vedic religion is concerned Dyaṇand's stand is that nowhere in the four Vedas has the

Supreme Lord laid down the manner, method or mode of killing such-animals nor has He in any of them permitted or enjoined meat diet. Rather in many hymns of the four Vedas meat-eating is strictly prohibited. It will, therefore, be advisable to give a few hymns from each of the four Vedas which support this contention. And we start from the Yajur Veda.

YAJUR VEDA

1. वसुन् षष्टिः (Yajur 1-1)
protect the cattle or animals.
2. ना द्विषीः पुनं वसुः (Yajur 3-91)
Kill not man nor any being with life.
3. ना द्विषीत्यन्त वसः (Yajur 12-12)
Kill not the subjects.
4. वसुं रक्षन्वायुः (Yajur 6-11)
oh man, Protect or guard the cattle.
5. द्विपदस्य चतुष्पादस्य षष्टिः (Yajur 14-3)
Protect bipeds, protect quadrupeds.
6. ना वा द्विषीर्षष्टिः विप्रायसुः (Yajur 11-43)
Kill not the cow.
7. एवं वादुर्गं वसुधायसुतं आभवायै वरिष्ठस्य वसवे । वसुं
पुनस्तानविति वनावाये वा द्विषीः वसवे ऋषिषु ॥
(Yajur 11-49)

"O sagacious king, in this world don't harm this bull, the giver of thousands of comforts, the source of immense milk, and worthy of protection. Harm not to Gods' creation, the cow, the giver of milk for mankind, and of innocent nature."

(Devikand Avast,)

8. दीन्यु गोमा न हिंसे

(Yajñ 13.46)

Beyond all measure is the cow (Griffith)
i.e. there is no limit to the benefit she confers upon
humanity.

9. हनं वा द्विर्द्विपालं ननु" सङ्ग्राही भिक्षा पीयमाणः

(Yajñ 13.47)

Kill not the animals, the bipeds (Griffith)
Dayanand says in his commentary "Let no one kill
animals that are useful to all but protect them and
make use of them to make all happy. But the wild
animals who cause injury to the animals and to the
cultivation of the villages and their inhabitants may
be killed or driven away by the rulers."

10. "इवमुच्यन्ति" वनेभ्यः पश्वि त्वमं वदुःखा द्विर्वा वदुःखम् ।
तस्युः तस्यवा त्वमं वनिवन्मन्त्रे वा द्विर्वा वनेषु वदुःखम् ।।

Yajñ 13.50

"O ruler, you have received education, do not
kill two footed beings like man, nor birds nor four
footed beings like cows and other animals. In giving
the object of the hymn Dayanand says "O ruler, you
should punish those wicked people who kill sheep,

carcass and other animals which are all useful in man."¹

We now pass on to the Atharvaveda

ATHARVA VEDA

The Atharvaveda describes what should be taken from animals and plants for purposes of food. The verses run thus : —

1. वसो वेदुर्वा रसवीर्यवीर्यं वसवी न दुष्यन्

(Atharva 4.27.5)

2. वायु रसुर्वा रसवीर्यवीर्यं दुष्यन्ति वसिषा नै नि वसन्तु

(Atharva 19.31.5)

¹ I.e. the milk from cows and other milk animals and the juice of herbaceous plants be available to us by the grace of Almighty Lord and by the wisdom of the wisdom and effort of ruler (Vide Vedic Light pp 4 and 5 April 1967)

SAMVEDA

41) वसिषे वा दधीर्यसि रसवीर्यवसि ।

समसुतां वायवसि ॥ वायु दुष्यन्ति न-न-न ॥

The followers of the Yedas declare that we never kill life.

(2) नै वस्ये वससुतां विवसः वायु दुष्यन्ति ।

वससुतां नै वससुतां वससुतां वससुतां वससुतां ॥

(Sāmavedya 1.4)

Those alone are God's affectionate who punish those who kill cows.

RIG VEDA

(1) सोमा मे दीक्षा मयम् (Rig. 8.14. 1)

He who adores me becomes a friend of cows. In other words a true worshipper of God is one who is friend of cows.

(2) इ ह्यु दीर्घं निन्दितुं यत्नं वा यत्नयामसीति वक्षिषः (Rig 8.101.15)

(3) यो वा यत्नयामसीति वक्षिषः (Rig 8.101.16)

(2) God says that He commands all thought-ful persons never to kill cows for they are innocent and valuable.

(3) No-cruel hearted persons should kill a cow.

punishment for Cow killing

(1) न- दीर्घेति वक्षिषा वक्षि, यो वक्षिषा वक्षिषा वायुदामः ।
यो वायुदामः यदी दीर्घमे (Rig Veda. 10.87.10)

"He who partakes of the flesh of human beings he who shares with the meat of animals like the horse and he who robs of the milk of valuable cow is the monster and must be be-headed by the ruler." (Yedic Light)"

(2) यो वायुदामः यदी दीर्घमे इति दीर्घमे दृष्टव्यं पुनः (Rig 10.87.14)

Oh king, thou shouldst cut off the head of

one who kills the unkillable cow or takes away her milk.

(3) अघ्नयान् गोघ्नम्

(Yajur 30.18)

One who kills a cow must be put to death.

(4) किं वा राजाना यदा न भुज्यमानं बलिनीं दृष्ट्वा ।
वीर्यमिव हि बलिना यदा

(Atharva 8.1.16)

The King must exile those who try to poison or kill a cow.

(5) यदि नो नो हृदि यजामं यदि दृष्टम् । न तं नीयेन
निजानी यजानी नो यवीभुः ?

(Atharva 1.1.64)

© Man, if you kill our cow, if you kill the horse or man, we shall, under authority of law, shoot you dead.

Thus we see that the Vedas prohibit the killing of cows in clearest terms and provide specific punishment for those who kill them. Not only this but lest any room for doubt should remain in the minds of the readers, they use the adjective 'Aghnya' for the cow, an adjective which is used about twenty times in the Rig Veda, five times in Yajur Veda, two times in Sam Veda and about thirty one times in the Atharvaveda. Now what does this adjective 'Aghnya' mean ? It means 'Never to be killed' and not 'Sometimes to be killed' — न ह्यग्रे हृदिभ्यम्' नान् न ह्यग्रे, निजम् —

(Tatsamam Yachasparvam): अघ्न- अघ्नयि.

(meditation 4. 11); मत्स्योपनिषद्भाष्ये विष्णुसर्पः
 a cow ; पुराणसामान्या विष्णोः Rig. V. 7.87.4; mahābh-
 arata 12. 252. 47; अमरः कृत्ति सर्पः मत्स्यः मत्स्योप-
 णिषे Sarabhaśāstra on Manusmṛiti 10.8.48.

The *Muṣkita* in 11-4-48.31 gives the same mean-
 ing of this adjective.

There can be no doubt therefore that it is the
 command of the four Vedas that a cow must never
 be killed and one who kills a cow should himself be
 killed by way of punishment for his sin.

It is a different matter that in courts of law
 coming in touch with flesh-eating nations some of
 the Hindus acquired the habit. But flesh-eating was
 always condemned as a religious injunction on the
 basis of the four Vedas. It happened in the time of
 Gautam Buddha too. Says The Encyclopedia of
 Buddhism on page 254: "The Laṅkāvatāra Sūtra
 speaks about the prohibition of eating meat(p.4234).
 "The bodhisattvas who seek the enlightenment of the
 Buddha, how can they eat flesh of various living
 beings?" Also, in the Brāhmayāla Sūtra, the third
 among the precept regarding minor delictuous
 states.

"One should not eat any sort of meat.
 If one should eat meat,

The seed of Buddhahood of great com-
 passion is extinguished."

(Tibetan, 24p. 1084 b.)

Therefore, in Mahayana the eating of meat is considered an offence, and this exerted a great influence on Buddhism in China and Japan."

"The form of Buddhism which developed in China and Japan was strongly influenced by the Mahayana texts and writings, and therefore, in regard to ahimsa also, these influences have been very conspicuous. First, the eating of meat was looked upon as an evil and was ostracized. The Emperor Wu of the Liao dynasty proclaimed (311 B.C.) the abolition of liquor and meat in his kingdom, he put a stop to the killing and capturing of living creatures, prohibited the use of fish nets, decreed against slaughter and, again (in 517) went out a proclamation calling on his subjects to stop the killing of living creatures on the days of religious service dedicated to the ancestors."

"From this time onwards the eating of meat gradually ceased, and thus tended to become general. It became a matter of course not to use any kind of meat in the meals of temples and monasteries. This tradition thereafter remained in the Buddhism of China and Japan."

"Thus the Buddhists of China and Japan saved the lives of living beings in a positive manner in the above fashion and directed their efforts towards the nonharmfulness of killing. The spirit of ahimsa became a feature of the everyday life. In recent times, however, a rational outlook has spread, mainly from Western culture, many customs such as that of eating meat have infiltrated into the East, revolutionizing the life of the people. Various changes have taken place in the daily lives of the Buddhists also. As a result of these changes the noble practice of ahimsa of the past has been considerably affected, especially in

Japan." And this command of the Vedas was adopted by Zoroastrianism which is based on the religion of the four Vedas. Nana Mithraji [3] says "Some are endowed with intelligence and yet do evil deeds: yet those men who slaughter innocent animals and fill their stomachs with their flesh." Zoroastrianism for the cow is exposed in the Parsi religion. What can be clearer and at the same time more eloquent, than the following Yasa Dohram Yasta 64 of the Yasna Avesta :

"In the ox is our food, in the ox is our speech, in the ox is our victory, in the ox is our food, - in the ox is our village that makes food grow for us"

"The idea of the sacredness of the cow has its roots much deeper in the Parsi religion than even in the Vedic religion. For it is connected with the very basis of their Revelation and the mission of Zoroaster. We will quote from the Rev. L. H. Mills's summary of yasa 100

"The soul of the time as representing the hearts of holy Iranian people, their only means of honorable livelihood raised its voice and expressing the profoundest needs of an afflicted people, addressed Ahura and his divine order Asha, as follows:

"Unto you (O Ahura and Asha) the soul of the time (our sacred hearts and folk) cried aloud. For whom did you create me, and by whom did you fashion me? On me comes the assault of wrath and of violent power, the flood, of devastating religious violence, and thinned might. None other pasture gives have I than you. Therefore, do ye teach me good tillage for the fields, my only hope of welfare."

"Yashodhara here intervenes and joins the King's soul in her applications and prayers. Atha then appoints him to the sacred office of prophet and law-giver."

COMEDY

A word may be added at this stage about 'Gomedha' which is used, by European scholars to mean 'Cow worship'. In chapter XI of his *Light Divine* (Satyarth Prakash) Swami Dayanand Saraswati explains that the Sanskrit word go means not only 'cow' but also (1) 'the earth' and (2) 'semen'. Gomedha means (1) agriculturally i.e. in its adbhavaka sense, the ploughing of land for agriculture and (2) ecologically i.e. in its adhyatmika sense, the control of one's senses. Some people are apt to ridicule this interpretation as far fetched and even consider it as a dishonest handling of the Vedas. But let us see that no less an authority than Dr Haugh says about the corresponding or identical Pali synonym of 'Gomedha' - 'Gesh' ura" means the universal soul of Earth, the cause of all life and growth. The literal meaning of the word "soul of the cow" implies a ura, for the Earth is compared to a cow. By its eating and dividing ploughing is to be understood. The meaning of this device used by Atha Maada and the heavenly sages is that the soil is to be tilled. It, therefore, implies agriculture is a religious duty" (Haugh's Essays p 143) - "The rains are ours, and we call the reader's particular attention to them. Is this not the same thing as what Swami Dayanand says about the Vedic 'Gomedha'."

10. In a foot note Dr. Haug adds "Gesh" has in Sanskrit two meanings 'Cow' and 'Earth' in Greek 'Geo' 'Earth' (as in the compound word Geography) is to be traced to

this word. Now it is a fact of deepest significance, that both in Sanskrit and Zend, the word 'go' bears the double meaning of 'cow' and 'earth'. In a previous article we have narrated the Parsi tradition about the origin of Zoroaster's divine mission, how the "seed of man" (or according to Dr. Haugh interpretation the 'seed' of earth), feeling oppressed by the lawlessness of men raised its plaintive cry to heaven and how Ahura Mazda heard it and appointed Zoroaster as his messenger, prophet, and lawgiver for men. The reader will be apt to compare it with a somewhat similar story related in the Bhagavata Purana as to how at the commencement of Kaliyuga or the "iron age," the earth assuming the form of a cow represented to the God Vishnu and supplicated for mercy, and how Vishnu then promised to relieve her of the burden of misery by himself appearing on the earth in human form. There is no doubt that the story of Zarad Asura is the older of the two. But what we mean to impress on the reader is the fact that in both Sanskrit and Zend, the cow and the earth are not only connected in language by having a common name "go" to designate them, but that they are also united in thought, the connecting link being certainly "agriculture" for which both are necessary. The reader will remember the concluding prayer of the "seed of the herb" to Ahura Mazda, "therefore do ye teach me good tillage for the fields, my only hope of welfare." Dr. Haugh says that the Parsi religion 'rejoins agriculture as a religious duty', and that is the whole meaning of "Umeyas" according to him. If the reader turns to the Vedas, he will find that agriculture is equally sanctified by their teachings. To Western scholars there should be nothing strange in this. For according to them the very word 'Arya', by which name the ancestors of both the Hindus and the Parsis

called themselves) is etymologically connected with the word "cattle" and was employed by them because the ṛ.s. the Aryans, being civilized people, lived by agriculture while the other tribes of ancient times, being generally nomadic, were usually depending for their livelihood chiefly on hunting.

The veneration of the Hindu for the cow is proverbial. That of the ancient Parsi is equally unparelleled. Is it then not unreasonable to say that the "Yona, 'Gomedha'" or the Parsi "Gomera" ceremony would mean the killing of a cow, when due regard being now both to language and thought we can interpose it to mean the killing of the soul? But what accounts as matter is that though Western scholars have nothing to say against Dr. Haug's explanation about "Gomera" given above, people would not be warming who can understand even a Swami Dayananda's identical interpretation of the identical "Gomedha" ceremony" (Vide Footnote-Head of Review by Pt. Ganga Prasad pages 116-117).

This further proves that the science of hermeneutics of the Vedas was in those days in line the same as Dayananda explained and elucidated in this work. It may be specially noted here that according to Dayananda correct interpretation of a hymn of any of the four Vedas is possible only by a person who is both Yogi and a Mahanta. Says he in chapter VII of his Light Divine (Vedant: Prakasht) "Whenever any person who was religious, yogi and Mahanta desired to know the meaning of any verse, hymn he sat in deep meditation in the Nature of God or 'Samadhi' and the Supreme Lord illumined its meaning in his heart." And he defines a "Rishi" in his introduction to the 'Vedic Commentary' "The act

pertaining to a *rohi* is the teaching of all the sciences to others after one has oneself learnt them. The *rohis* are to be served by means of the act of learning and teaching. The servers who act according to the pleasure of the *rohi* become happy. He is called a *rohi* who having learnt all sciences, teaches them to others.

(Shatapatha 1.7.5.3)

He who takes up the work of teaching, is said to do the act of pertaining to the *rohis*. He, who offers good things to the *rohis*, the deves and the students and always devotes himself to the acquisition of learning becomes learned and of great mental calibre and attains to the realm of the the highest knowledge. All men should, therefore, accept this as the act of pertaining to the *rohis*. (Shatapatha 1.4.3.3)" Vide page 357 of Chatterji's English translation)

It follows *quo facto* that that person alone can interpret a Vedic hymn correctly who is both a *Yogi* and knower of all sciences and who teaches them to others. It will be interesting to see that Dayanand says in Chapter V of his Light Divine(Satyarth Prakash) while dealing with Sanjaya that a person who is not free from evil deeds, who is not calm, who is not *yogi* and who is not extended cannot meet God even on taking "Sanjaya" and he lays down further on "If an unqualified person becomes a "Sanjaya" he will fall off himself and lead others astray". Now we know that Dayanand, was both a *Yogi* of a high order and a *Rohi*, hence interpretation of the Vedic hymns above in the light of his exegesis cannot be appropriately questioned by modern interpretations of the Four Vedas on the text, which is both rational and

unavoidable when we see that what is to be interpreted is the 'Word of God'.

Little over years ago on 24th February 1931 A.D., the day of the publication of this pamphlet - Bhagwan Dayanand prophesied in that booklet, that the destruction of cow shall lead to the destruction of the ruler and his subjects. In 1947, the British who ruled India vanished from the land. Their successors proved even worse in respect of cow killing.

There was a meeting in Calcutta on 1st September 1949 in the Town Hall of Calcutta in which the following gentlemen were present:-

"An influential meeting of the residents of Calcutta and suburbs, was convened at the Town Hall by Mahang Kumar Nand Krishna Deb Bahadur and Mahang Kumar Bhojya Krishna Deb Bahadur of the Sahas Bazar Raj Family on Saturday the 1st September, at 4.30 P.M. The Meeting was very largely attended and was of a representative character.

Among others those were present" Raja Purna Chandra Singh Bahadur of the Sahas Bazar Raj Family, Mahang Kumar Bhojya Krishna Deb Bahadur of the Sahas Bazar Raj Family, Babu Dwijendra Nath Tagore, J. K. Bhattacharyya Bramhachary, disciple of the famous Swami Mahapadhyaya Mohesh Chandra Nyastara, C.I.E. Bb. Honble Dr Chaudas Bhowry, M.A. Vakil (now judge) Honble Mr. Raj Tej Narain Singh Bahadur, the Rajah of W. Government of the United Nations, Mr S.J. Pacha, Mr. Hasker, Mr W.A. McLoughlin, Babu Mohan Chandra Bhowry Attorney-at-law, Babu Sham Lal Moya, Vakil High

Chow, Pandit Jhannada Vidyasagar, Raj Koonya Lal Banerji Bahadur, Raj Bahadur Mohan Bahadur of the Jain community Babu Shree Das Bhaia, Babu Jyoti Kishore Royya of the Marwar community, Babu Phannab Chaw, Babu Mohanopal Mitra, Mohan Mohakshar Mitra, Mohan Abdul Mahomed, Mohan Anand Haq, Babu Gopal Chandra Mookerji, Babu Sambal Prabhakar, Mr. J Ghosal, Pandit Madhavadan Jinnabhai, professor Saikhet College, Babu Mohan Mohan Mohan Chatterji, Attorney-at-law, Babu Koonya Lal Mookerji M.A., B.L. Vaidal High Court, Babu Kanchowar Mandal, B.A., B.L. Pleader and Moha Mahopadhyaya Chandrakanta Thakurakera."

In that meeting Swami Swami the then leader of Bengal said "A very few gentlemen have sought to understand India and a fewer still have submitted to the labour necessary to a knowledge of our past splendour and civilisation, looking only at the surface with unmeasured confidence of criticism, that made them easy victims of ignorance. The study must recommence as the child learns to read, and you will have then been initiated, and India will appear to you situated in all her majesty the mother of its races, the cradle of humanity, the central seat of civilisation, philosophy, moral and the life-above wealth, notably the agricultural wealth, and amidst the chaos and confusion of whose devastation, plunder and pillage her gold mother producing her disappointed, her riches vanished, her glories faded her material resources of natural prosperity undermined, her wealth, her acres, her only hope for agriculture, cut down in thousands every day, she, the great India, old as she is, was before you bathed in tears, she who carried in her lap many a Kapila and Ishwari, Gourama and Sankara, Chaitanya and Nanak, who before

you bathed in tears, sending forth her dolorous cries of lamentation before God, the great Dispenser of woes, reduced to abject poverty, to a state of savagery, contemptible to the name and fame of Hindu and Moslem of old. Now, gentlemen, I ask you in all seriousness what has been the cause of such a state of decomposition? And his answer was that "It is the grass, the dying grass of your mother Cow. Indeed mother she is, many an orphan boy, many a motherless child has she fed and nourished with her milk, and all the misfortune with which India is afflicted, is the outcome of the untold slaughter of her which has been going on for the last 30 years with increased progression, to the great detriment of agricultural prosperity, and the present and the future well being of the impoverished peasantry. Now gentlemen the mother cow appeals to you to protect her, to save her from the butcher's knife. I hear her appeal in the gurgling voice of her dying grass and in her agony she exclaims "Ah my sons, if you had the misfortune to lose your mother, I support you in your infancy, nourish you in your boy hood, give you energy and strength in your manhood cheer you in your old age and even when I am dead and gone my clay serves to protect your feet from heat and cold. Is it human for you to see me slaughtered? Is this the gratitude you return? Oh gentlemen, then are fled to British hands and men have lost their reason." We request our Bengali brethren to heave all emotion and listen to this clamor call in the name of their own ancestors. And then Boman Swamy prophesied "If the Government of India would make no attempt to improve the breed and increase the number of cows and agricultural live stock because as the universal landlord, it has the direct and immediate interest, the breed at this rate of slaughter with increasing velocity will sooner or later become a scant on the face of the land, the agriculture will come to a

standstill, the commerce will be locked up and completely ruined, and the political situation, whatever it may mean, there will be universal ruin, and devastation throughout the land, resulting in the failure of the Hindus and Mahomedans, Christians and Parsees, and that of the Rajahs and the ruled, and with it the down fall of England will also be sealed. These are no idle fears, but stern realities, we may not witness the catastrophe but our sons and grandsons and the coming generation will surely feel the consequences of the millions' destruction of the cows and bulls. May God avert the calamity." The prophets of both Deyanand and Swami Vivekananda have been fulfilled so far as England, the then ruler was concerned. It is now the turn of Swami Indira Gandhi and her Government on the one side and the people of India on the other for they are now independent and free to go good or bad, to go down to ruin. Let us hope that both Swami Indira Gandhi and her Government and the people of India will unite to avert the impending calamity. For, to borrow the words of a prophet, "Unity means strength, increased actions and commitments, doing, and the nation powerful. Union of mind and hand works wonders, joint effort conquers, as it were nature. It flows through mountains, runs pyramids and dry out the ocean. Society in the harmony of union, becomes a creative principle calls forth new energies, and new powers, which would have otherwise remained hopelessly dormant, and, as such, it works on a vast and gigantic scale which no tongue can express, no pen can describe, and no intellect, however mighty it may, be can comprehend." And it is truth the whole truth and nothing but truth that unless Indira Gandhi, her government and the people of India-Hindus particularly, are and all individually and collectively identify themselves with the movement as brothers of one community with one common interest to gain a common

the detailed prophecy of Swami Sivanji shall be fulfilled and India Gandhi Prime Minister, her government and the Congress Organisation shall soon be sad memories of a sadder past.

In Mahatma Gandhi—At the late deceased Principal Raja Datta of Gurukul Kangri wrote on page 143 of the May 1921 number of the Hindu magazine such unworldly-sounding words as regards the position of Mahatma Gandhi on the question of Cow protection, saying:—“Is the Cow to him a deity, to be worshipped, and not an animal to be protected?” “The following extracts from his writings will show all such misapprehensions:—

Cow protection is to me one of the most wonderful phenomena in human evolution. It takes the human being beyond his species. The cow means to me the whole sub-human world. Man through the cow is enabled to achieve his identity with all that lives. Why the cow was selected for apotheosis is obvious to me. The Cow was in India the first companion. She was the giver of plenty. Not milk did she give milk, but she also made agriculture possible. The Cow is a partner of man. Our cattle pens in the village cannot be the mother to millions of Indian mankind. Protection of the cow means protection of the spirit which creation of God. The ancient sages, wherever they were, began with the cow. Cow protection is the gift of Mahatma to the world. And Mahatma will live as long as there are Hindus to protect the cow.”

In a recent issue of the Hindu Magazine, the Mahatma explains the necessity of establishing Panchalaks which will provide milk to the neighbouring towns and villages, and whose good government will result should be kept and fed.”

Treasure of mercy to the Cow

Indra Vidvatsya Rajas Shrestha and Rajas Shrestha
Chandrapada

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INDRA is King of all that is. May we all stand
our heads and our shoulders straight. We
bask in the Almighty Love of the
groups and group.

Indra is the King of all that is. May we all stand
our heads and our shoulders straight. We
bask in the Almighty Love of the
groups and group.

"O Lord of all that hath full might
And noble worth, with power right,
Bless our word with mercy's ray,
Protect us all with power, Your grace.

Give Happiness to all our race,
 To cattle, too, accord Thy grace,
 That we may all live here with ease,
 And preach Thy name in all countries.
 Merciful Lord Thy power exert,
 To save dearth-wedded cows from hurt,
 Remove all bars that block our way,
 For creatures' sake, man's rage stay.
 For, sages only know their use,
 Which hatches loss as by abuse,
 Flesh-eating quare their sense has murred
 To take advice to labour hard."¹

Blessed are those righteous and learned, who act in
 implicit obedience to the attributes, lessons and nature of
 God and His Object, in strict conformity with the order
 and laws of the Cosmos and Nature, who follow ocular
 and other proofs and evidence and who follow the
 maxims and customs of the sages and philosophers. For,
 they thereby do infinite good to the whole world. Accursed
 are the iniquitous, who contrary to the aforesaid persons,
 are selfish and cruel and live to spread death and
 destruction as creation. These persons alone are to be
 altered, banished and reversed who use their bodies, souls
 and wealth for the good of all, even though it brings loss
 to themselves, while, on the other hand blame to those
 who find satisfaction in their own well being and cause
 destruction to the happiness of others. What man is there
 who does not himself feel pleasure and pain?

Remember those the man Who does not smart
 with pain when his throat is cut or who does
 not feel comfort if his throat is protected?

If I, one case and profit, why should not the

slaughtered animals for the gratification of persons must be condemned by all good men as an abominable wickedness.

May the Almighty Lord of the Universe so bless the minds of the people of this world with the light of His mercy and justice that they become merciful and just and always act beneficently towards all the needy and cease to destroy, from selfishness and ignorance, the cow which gives us many and compassion, and other animals, obtaining thereby an increased supply of milk and other nutritious articles and leading to complete success in agriculture to the good and happiness of all.

The work may add or alter whatever is deemed superfluous, wanting or illogical in this pamphlet so as to bring it in unison with its general tenor. Thorough comprehension is the right of the listener and the sense of an author marks the ability of the religious and the learned. This small treatise has been written with the sole object of saving cows and other like animals from slaughter so far as we can see that human happiness may be constantly augmented from a progressive abundance of milk, butter and agricultural produce.

May God so ordain that this aim and object be soon achieved.

This treatise has three sections.

- (1) Discussion of the essential principles.
- (2) Rules.
- (3) Sub-rules.

Section I

Discussion of the Essential Principle

(a) Formation of a society for the protection of cows, agriculture and the like.

GŌRISHYADIRAKHINI SABHA*

(A society should be formed to protect cows, agriculture and the like). The designation of the society has been chosen in order to protect and preserve cows and other like animals and to augment agriculture as these lead to all sorts of comforts and happiness of mankind. Without a humanity can never be happy.

1. Dr. Bhagwan Danowade wrote his treatise *Gokarnasawethi* (The Ocean of mercy for the cows) on 24th Feb 1881, i.e., about eighty eight years ago, this year being 1969. He was the first Indian to start activities for the protection of Cows (Gorakshas Sabhas). It was an integral part of Bhagwan Danowade's work and teachings. But he advocated protection of cows, as well as the evolution from this part of the nation, on strict utilitarian principles. He has nowhere assigned sacrosanct character to the cow. It is because cow milk is so essential for the sustenance and the well-being of human life, both physically and mentally, that he so strongly pleaded for cow protection and condemned slaughtering them. Whenever he met high British administrative officers he solicited their help for the stoppage of cow-slaughter. For instance he asked Colonel Brooke, the Agent to the Governor-General for Assam and the North, Lt Governor of N.W.F. India (now Uttar Pradesh, India) to abolish Cow Slaughter, explaining to them the material benefits

10. Discussion of the principle.

Noting that the Almighty Lord of the Universe has created the world as without its use, on the contrary every substance has a multiplicity of purposes to serve. Hence justice or virtue consists in the proper use, and

the new world to mankind. He had a memorial prepared to be signed by two or three crores of people from all over the country including the Indian Princes, to be submitted to Queen Victoria and the British Parliament asking for abolition of cow-slaughter in India. Letters of signatures were obtained including those of several ruling princes such as their Highnesses the Maharaja of Dilligpur, Maharaja of Jodhpur and Maharaja of Bundi. His premature death, however, put a stop to the movement. But though the great Teacher, the benefactor of humanity, who toiled and toiled and toiled without rest, who willingly suffered all kinds of abuse, injuries and about fourteen attempts on his life snuffed off his mortal coil, his torch of truth and light-ensured the hearts of persons and they made attempts to stop Cow-Slaughter off and on. About five years after his demise, a society was formed at Allahabad and Calcutta to further the movement of cow-protection and many govt. schools were established in the country, there being according to Chawan Singh, former Chief Minister of Uttar Pradesh, about 150 in Uttar Pradesh (India) alone (Hale his teacher Gurukul Anand Math Page 6). As it illumined the hearts of the Constitution makers of free India when they laid down there in Article 45 --

The State shall endeavour to organise agriculture and animal husbandry on modern and scientific lines and

equation as the improper status of a thing. For instance it behoves every man to use the eye for the very purpose for which it is made i.e. to see. It is folly not only to make no use of it, but to put it out altogether. Is it not then bad in the opinion of the just and the true to destroy useful things instead of using them for the purpose, for which the Supreme Lord made them. Break aside partiality and think it over without the alloy of prejudice and then you will see that there are innumerable comforts to mankind from the cow and the like animals and from tillage. Whatever is known through your knowledge cannot but be truth as, for instance, two and two make four.

Facts and figures : Advantages derived from Cows.

Now if of two cows, one were to yield atleast two scores or four lbs. of milk per diem and the other twenty scores, or forty lbs., it is absolutely clear that the average yield of each will be eleven scores or twenty two lbs.* According to this calculation a cow gives eight maunds and a quarter or ten hundred and sixty lbs. of milk in a month (all thirty days). If the shortest period of time after which a cow ceases giving milk is six months and the

dead in particular, take steps for preserving and improving the breeds, prohibiting the slaughter of Cow and calves and other milch and draught cattle."

*E. Let there be 10 cows. The first gives 2 scores of milk the second 3 scores, the third 4 scores, and the 10th 20 scores. Then, by arithmetical progression, the sum total of the milk of 10 cows is 200 scores; which being divided by 10, gives the average quantity of milk of one cow to be 20 scores.

lumped-cashiers, between two any successive calving seasons, the average time, during which a cow will give milk will come to twelve months.* Thus each cow yields in one milking season of twelve months, nearly nine months or seven thousand four hundred and twenty lbs. If the whole of this milk be boiled with rice at the rate of one

* To suppose there are 11 cows. The first gives milk for 6 months, the second 7 months, and so on, the 11th cow giving milk for 16 months. Then by arithmetical progression, the sum total of all the months is 136. This being divided by 11, gives the average period of milk for one cow to be 12 months.

† To make puddling of 1,800 lbs. will require an additional weight of rice and sugar. The quantity of rice @ 1 lb. per lb. is 7,800 c; and that of sugar @ 1-1/2 c; per lb. is 11,800 c. Hence, the total of these two ingredients is 19,600 c. This is the above reasoning is allowed for reduction in proportion to the process of boiling.

‡ If there be 11 cows, whereof the first brings forth young once in life, the second, 9 times and so on, the 11th 16 times, the total number of deliveries, by arithmetical progression is 143 which is divided by 11 gives 13 as the average number of parturitions for one cow.

§ From the conception to the delivery of a cow there are 10 months, and whenever this happens whether in successive years or otherwise, the wisdom of Providence continues the flow of milk for the support of the calf for not less than one year. Hence the delivery and duration of supply of milk of a cow are nearly the same for 12 months.

chhatak or two or. and sugar at the rate of one and half chhatak or three or. per seer or two lbs. of milk put into it, frequently? supposing two seers or four lbs. to be the average diet of one person - - some may be able to take more than two seers of four lbs., the other much less - - will suffice for one thousand, nine hundred and eighty persons for one meal *

* To In a speech on the cow question delivered by Sirman Swamy at a great public meeting held at the Town Hall, Calcutta on the evening of the 1st September, 1885, he said "Gentlemen, permit me to explain to you what are the advantages of a cow, when kept alive, though there are many and manifold. As there are cows in India yielding milk ranging from one seer to twelve seers per day, when milked twice both morning and evening, let us take a cow of mediocrity, giving 6 seers of milk on an average per day. In one month, she will give us 6-1/2 mounds and in one year 34 mounds of milk. It is very natural that a cow would on average live at least in her lifetime, say 30 years, and at this rate we have in 30 years, 340 mounds of milk and say, 4 huffars and 6 cubars and which milk, when sold at the cheap rate of Rs. 1 per mound, will bring us Rs.1,600, or when distributed to people at 1 seer per head, will feed 11,600 men, while the cost of a cow at 30 years for feeding and care at Rs.4 per month i.e. Rs 1,440. The gain therefore from a cow in 30 years is (Rs.1600-1440)= -Rs.160, giving an income of Rs.6 per year. We do find by experience also, that an adult bull or an ox is capable of working for 12 years, ploughing so much land as will produce annually at least 30 mounds of grain, which means (12x30)=360 mounds. This again when sold at Rs.22 per mound will produce a sum of Rs.1,500 or if distributed at the rate of 1 seer per head will feed 14,000

Again, a cow breeds eight times at the least, and sometimes at a stretch, the average of which comes to 13 for one cow in her life time. Therefore the milk of one milk-cow in her life time can feed twenty five thousand

men, and now by deducting the cost of up keep of the ox, Rs.1440 as in the case of the cow, we have a gain of Rs.600 in 30 years that is to say, Rs.2 per annum; and thus the total gain from a cow and an ox in one year is Rs.8; while as all with the product of milk and, gram wheat or rice 44,000 men could be fed. The value of a cow or bull, when killed is not lost, but simply transferred to the meat of the carcass which could hardly feed 200 mouths the year. Is it not even so, now, a crime to kill such a useful animal? I leave it to you to judge for yourself. Let us, however, see what is the value of meat and the gain or profit whatever it may be, we get therefrom. The Commercial Department takes each animal killed to weigh 150 lbs., and therefore, the beef of 2 animals, a cow and an ox amounts to 200 lbs. or 150 auro which when priced at 2 auro a auro gives Rs.15.75, and by allowing 12 percent interest on this per annum, the gain is only $15.75 \times 12/100 = \text{Rs.}2.25$, while the profit from a live cow and bull is Rs.8, the loss being Rs.5.75. The average quantity of milk of 4 auro per day, is certainly not exaggerated as you will find from what, Professor Robert Walker says. The Professor gentleman, who travelled throughout India, making agriculture and cattle, their husbandry state and improvement his special study, and who has lately brought out an excellent work on the subject, conclusively points out that "where good regulations are well cared for, and where they are fed on the best fodder and boiled cereals one will yield about 20 lbs. or nearly two gallons of milk at a milking which equals

seven hundred and forty persons for one meal. Now of these thirteen calves, suppose six are females and seven

place before a day. An indigenous cow under similar treatment produces a little over half the quantity of milk." This means two gallons of milk per day from a cow equal to nearly 9 1/2 tons. Is it exaggeration, if I say that a cow in her existence of 30 years, is capable of breeding 10 calves, and consequently she could give milk for 10 years? Is it also exaggeration, if I mention that the average quantity of milk is 6 tons per day, while Professor Wallace estimates it at 9 1/2 tons? Is it a hypothetical absurdity, if I hold that one of 30 years' existence, an ox is capable of working for 12 years? It is also drawing largely on my imagination, if I mention that the cow is the fountain source of happiness to the people of India? Gentlemen, allow me also to place before you the approximate quantity of beef consumed, or the number of animals killed for the purpose of consumption. In India there are 85,000 soldiers, who are regularly supplied with one pound of beef a day each, and so 85,000 lbs. of beef are required per day to meet the full requirements of regiments alone, and according to the Commercial Department account, as each cow slaughtered is taken on an average to weigh 140 lbs., we may safely put down that 567 heads are killed every day, to meet the requirements of the soldiers only, and in one year (1874-75) 206,955 cattle are killed, and within those 30 years our British Government have despatched not less than 6,208,635 heads of cattle, and out of this huge number of slaughter, 90 per cent are cows which ought just not to be lost sight of, and an equal number and even more have died, and are dying of preventable distress year after year, owing to the little effort that is being made to treat them when

are males where of one dies of some disease and three calves are left for assistance of man. By multiplication,

with normal disease, and there are also other Englishmen who use beef, which I have not taken into account. Again as for the Mohammedans, if I put down, that out of 50 million Mohammedans, 1 million men's wives, are beef-eaters each consuming at the rate of 2 characki, though it is much below the actual consumption of each man, I believe, I am not much wide of the mark, and in that case the total consumption will come up to 20,000,000 characki or 625,000 acres or 8,125 cattle killed per day, each animal weighing on an average 750 lbs. and thus the total number killed per day by the Government on the one hand, and by the Mohammedans on the other hand, come up to $1567+8,125=9,692$ the annual destruction being $18,900 \times 365 = 6,879,500$ cattle. I have already pointed out that from the slaughter of a cow and an ox there is a loss of Rs. 5.54 and the total loss from the destruction of 6,879,500 animals is $17,248,500 \times 12 \times 1.54 = \text{Rs. } 32,481,600$ (17.248,500 $\times 12 \times 1.54 = 32,481,600$). This again when valued at Rs. 10 a head, the loss results in $17,248,500 \times 10 = \text{Rs. } 172,485,000$. This is not all. Of the superabundant wholesale daily slaughter say 20 percent are heifers & cows before commencing to breed because such are generally killed, then we have 1,499,700 cows killed annually before commencing to breed, and thereby according to the above calculation of 4 heifers and 6 bulls, India loses 2,399,400 cows and 3,499,200 bulls. I have not however calculated the value of manure, though Mr. C. E. Dumas, the Director of Agriculture of the Bombay Presidency, observes "I have found in experiment that a full grown cattle produces along equivalent to 270 lbs. dry, or one month, that is to say 1080 lbs. wet"

There are many more, at the rate of approximately one
hundred five thousand acres burned and forty persons per
year, that numbers may be fifty five thousand and four
hundred forty persons in the winter described above

Place of the Bull in Agriculture

A CATTLE of the six bullocks, a farmer can produce two hundred mounds or sixteen thousand lbs. of grass in two harvests of one year and with three pairs of oxen he can raise ten hundred mounds or forty-eight thousand lbs. of corn per annum. On an average, the mean-time of labour of a pair of oxen is eight years. And at this rate the labour of these pairs of oxen will help to grow four thousand eight hundred mounds or three hundred eighty-four thousand lbs. of corn during their life time. And supposing a man requires three fourths of a bushel or a pound and a half of corn for one meal, the corn grown with the help of these pairs of bulls (four thousand eight hundred mounds) will feed two lacs and fifty six persons in five one meal. To sum up the amount of milk and food the total number of persons fed with milk and corn will amount to four lacs, ten thousand four hundred and thirty. In this manner, if you estimate the help of the six bullocks given by the progeny of the six cows you will come to the conclusion that innumerable persons are sustained by the progeny of one cow. But if one cow has to be killed her flesh will appease the appetite of only a few persons in one meal. Is not, then, the

slaughter of tens or millions of animals to the detriment and loss of innumerable persons the most innocent and best? And though a she-buffalo yields more milk than a cow, but her milk is not so helpful for the happiness of mankind as that of a cow, for cows' milk is compared to intellectual life and healthy constitution of men. The she-buffalo is also less used than the bull. This is the reason why we regard the cow to be the best of all the lower animals on earth. And though the she-camel gives more milk than either the cow or the she-buffalo, her milk also is inferior to that of a cow. To carry burden and hasten speed is the chief use of camels.

BENEFITS FROM GOATS

One she-goat yields at least one weat or two pounds and at the most five weats or ten pounds of milk, the average of which comes to three weats or six pounds per she-goat a day. * The she-goat gives milk at a stretch for

Tr. Mary Howitt says -

*Camel! thou art good and bold,
Might'st be guided by a child -
Thou wast made for usefulness
Man to comfort and to bless,
Thou dost lead to him thy speed,
And dost "wade" of trackless mud
Where no pleasant water flows
Thou dost go 'till sunset and meet
Dew by day, and wait by night
Bearing freight of precious things
Sift for merchants gold for kings
Bale on back, and heap on heap*

at least three months and almost for five months i.e. on an average, for four months during one milking season. Her yield in one month therefore, amounts to two hundred and ten pails i.e. nine hundred, or seven hundred twenty pounds in four months. What, amount, milking calculations as before, is enough to feed one hundred and eighty persons at a time. And since a she-goat produces milk a year an annual yield of milk is enough to feed three hundred and sixty persons. Now the minimum time of the fecundity of a she-goat is four years and the maximum is eight years i.e. on an average during six years of her lifetime. Thus by the same computation, the milk of one she-goat in her whole life-time will feed two thousand and one hundred and sixty persons at a time.

Now one she-goat gives birth to at least one kid and at the most to three kids at a time. Then the average number of births for six years of one she-goat is twenty-four.* Suppose two of them die prematurely leaving twenty-two alive. Let twelve of these be females. Then

*Enlarged like a greater ship
That these desert wastes might be
Distressed regions for her deer."*

* Suppose there are 3 goats. The first gives 1 year of milk, the second 2 years and fifth 3 years. then the milk of 3 goats in its arithmetical progression 15 does and gives an average of 5 years for one goat per doe.

Suppose one goat brings forth one kid, the other 2 the first 2, then the average number of kids of one goat is 2. As it breeds 2 times a year, one goat will produce 4 kids in one year, and 24 in 6 years.

male will be sufficient to feed twenty five thousand men, hundred and twenty persons for one meal. Hence their breeds and the off spring of those breeds will feed countless persons. Then he-goats are employed for transport purposes¹¹. Moreover, the fleece of goats, sheep and the cloth made thereof, confer a great many benefits on the human race. Though a sheep gives us less milk than a she-goat, it contains more butter and more nutritive ingredients than that of a she-goat. Just in this manner, all such animals are conducive to man's welfare in various ways. Just like the camel, the horse and the elephant are useful and are the means of success in many undertakings. In like manner the hog, the dog, the cock, the hen, the peacock and other birds do many services to mankind, each in its own way. Therefore if people are so disposed they can take various services from beasts like deer and hen and birds like peacock and others. The necessity of protecting these animals can, however, be recognized only gradually and according to times. The primary object of this treatise is to protect the highly serviceable beauteous species from slaughter. Two things are necessary for the maintenance and advancement of civil socy, life, happiness, knowledge, strength and vitality of man. The first is food and drink and the second is clothing. Without the first man and other living beings are exterminated and the absence of the second is invariably followed by pain and untold hardships.

¹¹ In mountainous countries goats are the only means of transport. One goat carries 40 lbs. or 10 lbs. of load as leader or carries double bags on its back for miles over rocks and precipices too dangerous for any other animal to climb. Swarms of these are seen passing between India and Tibet.

Just mark that the bovine species feeds on thistles, leaves, fruits and flowers (fallen from trees) and the like, and gives in return such a valuable commodity as unhomocidal milk and other nutritive articles. They drive our ploughs and conveyances, and assist us in the production of various kinds of food grains and thereby promote the comfort, strength and progress of humanity and confer perfect health on mankind. Not only that, but they are faithfully attached to man and love him like his own sons and daughters and friends etc. They remain where they are bred, go where-ever he takes them, move away from where he removes them, go to him whenever they see him and call him, run to him for protection whenever a tiger or some such cruel beast of prey is in the vicinity and their death when prevents man's feet from thorns. After grazing in the pastures, they return at appointed times to appointed places of such their calves and give milk to their masters. With all the strength of their being they are ever ready to protect their master and their whole life and all that they have is ever dedicated for the comforts of the king and his subjects. Now who can be more treacherous, more ungrateful, more afflictive and more useful than these who are on the throats of these cows, who possess such humanitarian good qualities and who bestow happiness on man by stuffing their stomachs with their flesh to the irretrievable loss of the whole world.

Command of the Veda regarding cow

That is the reason why the Supreme Lord commands in the very first hymn of the Yajurveda "Agharyah agnamaya" *Protect the* (Yaj. I.1) or "O man, Thou must not kill but protect the animals, the dispensers of food and comfort to all thy fellow creatures: so that thou

shall be protected or retained by them."

That is the reason why from the very ancient age of Brahmā down to the present generation the Arya people consider it unrighteous and sinful to kill animals. If cattle are protected food grains cannot become dear and dearer, for the plentiful supply of milk enables the poor even to take it and therefore the consumption of the food grains by him is reduced considerably. And reduction in the consumption of food grains or cereals leads to decrease in the amount of refuse voided by the human system which in its turn causes the least noxious stench or filth. The reduction in manurestercial gases and filth, brings about copious purification of the atmosphere and run water, finally leading to the annihilation of the germs of disease thereby bettering health and increasing the happiness of all.

III Effects of Slaughter of cows matters of history

From all this it is true to say that the slaughter of cow and other animals leads to the ruin of the nation and the world, because the fall in the number of milch animals brings about vast decrease in the amount of milk and other nutriments and declines of agriculture and similar profitable occupations. Mark, that is the reason why the prices of milk and its derivatives have risen and the prices of cows and other animals have gone up more than ten times during the last seven hundred years. For, it was during the last seven hundred years that flesh eating foreign races who started slaughter of cow and other animals came in considerable numbers and inhabited India.

They eat meat flesh and bones of all these beneficent animals with the result Mucha Mada Narva param Na Prapam etc. when the root itself is destroyed, the leaves and flowers are also destroyed simultaneously. Why should not the effect be destroyed with the destruction of its cause. Oh flesh eater, will you or will you, not desist from eating the flesh of man when after sometimes the flesh of animals is not available because animals become scarce.

PRAYER

Oh Supreme Lord, Will not Thou be merciful on these animals who are being slaughtered for no fault of theirs? Hast Thou no affection for them? Are the doors of Thy Court of Justice (Nyaya Sabha) - closed on them for ever? Why does not Thou care to relieve them from these pains and why does not Thou listen to their piteous cries for mercy? Why does not Thou shed the tears of Thy mercy on the hearts, of the carnivorous and rapacious, Deer made cruelty, hard-heartedness, selfishness and ignorance and other kindred brutal passions that they run away from the sin of slaughtering animals?

A discussion between a meateater (slayer) and a Vegetarian (Protectionist)

SLAYER: THE whole Universe including animals and all, has been created by God for man's use and man himself has been created to be His devotee. Hence there can be no harm in eating flesh.

Protectionist: Liaras brother: Has not the same God created your bodies who has created those of the animals? If you maintain that animals are created to be food for you then it can be asserted with equal force that you have been created to be food for other beasts and birds of prey just as you long to eat their flesh. Dogs, cats, and other beasts and birds long to eat your flesh. Why has not God, therefore, created you to be eaten up by them?

SLAYERS

Just Mark: God has created the teeth of man as sharp and pointed as those of carnivorous beasts. From this we conclude that it is proper for man to eat flesh.

Objector:

Do you resemble these savage beasts, lions and others, by comparing whose teeth with yours, you want to prove, your theory? Just mark the difference you are man, they are beasts. You are bipeds and they are quadrupeds. You can distinguish right from wrong after educating yourself, they cannot. Here-over, your comparison and illustration too is not appropriate or correct for why should you not compare man's teeth with those of a monkey instead of with those of flesh eating animals? The monkeys have teeth like those of a lion, or a cat but even so do not eat flesh. There is great resemblance between the form, figure or shape of man and monkey. Monkeys have hands, feet and tails (as well as other limbs) like those of man. Hence through this resemblance of the monkey to man God has advised, instructed and taught man, that as monkey never takes flesh and subsists on fruit etc., so you must do likewise. The resemblance of man to no other beast is as perfect as to the monkey. Hence is extremely just and proper that man-kind should give up flesh-eating absolutely.

SLAYER

Carnivorous animals and those men who take flesh are stronger and those who are not flesh eaters are weak. Therefore it is advantageous to eat flesh.

Protectionists:

It is a pity that you put faith in such meaningless triflings and do not exert your own brain and think yourself carefully. Just see that a lion lives on flesh while a wild bear or a wild buffalo is pure vegetarian, but if a lion jumps into a multitude of men he may kill one or two of them but he himself is killed with one or two Gunshots or sword thrusts. The wild bear or the wild buffalo, on the contrary when he charges a number of hunters on horse back or on foot he kills many of them and does not himself die even though attacked and wounded with a number of bullets or pierced with spears and cut with swords. The lion slinks away from such bear or buffalo but they are not at all afraid of him. If you want to learn by ocular testimony the muscular superiority of the Vegetarian, then put the hands of a flesh-eater and a Brahman Choshi of Mathura (Uttar Pradesh, India) who takes milk, clarified butter and grain only together and let them wrestle with their joint hands. It is ten to one that Choshi will throw the flesh eater on the ground and sit on his chest, you will

than excessive which diet gives more strength and which gives less.

Well think a little whether the crust (or peelings) or the essence and inner gummy matter is more nutritive. Flesh is like crust while milk and clarified butter is the essence.* If milk and clarified butter are taken intelligently and systematically there are much more strengthening and nourishing than flesh. Is not then, the eating of flesh useless, injurious unjust, unrighteous and wicked.

SLAYERS

But there can be nothing wrong in eating flesh in a place where nothing else can be had for diet or in case of calamity or adversity and to ward off a disease.

Protestants: This argument also holds up water. There must be soil where men live and soil can be cultivated and cereals and

*In translating this portion I have much borrowed the language of Swami Bhuvananda's Cow-protection.

Milk is nature's own compound and its qualities are numerous and very beautiful. Quite lately Dr. S.A. people, an eminent journal of America has discovered that there is something in the physiology of the cow, which disappears from its milk, all traces of the arsenic poison which is the most commonest of poisonous poisons ever known. He also several pictures the property (September May 18, 1967).

vegetables can be grown on it. And man too can not live where nothing can thrive or grow. It is impossible for man to live on barren soil and where no vegetables or fruits grow at all. And even in times of calamity or adversity one can sustain oneself by other means just as vegetarians do. Sickness also can be and is easily cured by means of medicines without taking meat. There fore it is not at all good to take meat.

SLAYER.

If no one ate no eat meat, animals would multiply to such an enormous extent that earth would not be sufficient to contain and accommodate them all and God has created them very prolific for that purpose. Why should not people then eat meat?

Protestant:

Well done. This contrivance or perversion in your appears to be the consequence of eating flesh. Just see that man's flesh is not eaten yet.

1 For Pythagoras and other sorts of antiquaries deprecated the use of flesh for no other reason but that which is applied in this argument that Asceticism which separates the mind and constrains the body, deprives our first self and that is soul. The Roman Catholics do not eat flesh during the time of fasting or of Lent. What is the cause? Simply, because flesh eating perverts the mind and consequently is for violation of Divine precepts.

world has not increased with any great rapidity to that extent. Animals have been created prolific because a number of them are required to support the life of one man. That is why God has created them prolific.

SLAYER

So far I was dealing with the subject from the point of view of every day human conduct or behaviour. Religiously, however, there is no harm in killing animals and eating their flesh. If it is at all religiously wrong, as you maintain, it may be so for you, for your religion prohibited meat eating. Therefore you may not take flesh but we may, as our religion does not condemn meat-eating as religious.

Protectionist:

I ask you whether religion and irreligion consist in and are inseparable from course of human conduct, behaviour and action or in the customary observance of anything else? You shall never be able to prove that religion and irreligion are anything

The "Zabih-ul-hayat, qolah-ul-shay, shawab ul-hayat" is a text of either the Quran or some Hadith. It means that the killer of the human species, the killer of four feet, the killer of the human species, the destroyer of nature do not deserve salvation. Also "Tahmad anu hadu shahat" means that the flesh of the cow is haram but an "old syndrome" Mohammedan move, a book on medicine, describes the diseases that result from beef eating.

different and distinct from human conduct, behaviour and actions.

All human actions which cause harm to others are unreligious while all those which benefit others are religious. Then why do you not advise the slaughter of millions of benevolent animals to be religious and their preservation as for the good of millions of people to be religious? Don't you see that theft, sexual and such other acts are unreligious as much as they involve harm and injury to others. Observe that thief does all those things by his light fingered practices, which a rich man does with the help of wealth, therefore it is proved beyond all doubts that all those actions which are injurious to others are unreligious while all those which are beneficial to others are religious. When injuring one person by theft is a sin, why is not the injury caused to millions by killing cows a great sin?

Just mark that Carnivorous persons are destitute of mercy and similar other godly qualities which characterize humanity. They are ever prepared to accompany their selfish designs by injuring others. Whenever a flesh eater sees a fat and robust animal he says, as it were, to himself what a nice thing it will be to kill and eat it. While on the contrary if a vegetarian sees it he feels delighted at its healthy and happy life. And just as lions and other beasts of prey which never do good to others, but feel happy in continuously going on killing life and eating carcasses of animals thus killed, so are those men who eat meat. Hence it is absolutely improper to eat meat.

SLAYER: Well if that be so we may not eat the flesh of animals so long they are unmerciful but there is no harm in eating them when they become old or when they are dead.

Protectionist: The same amount of blame attaches to the killing and eating flesh of animals that have grown old and infirm in man's service as to the killing and eating of their old and infirm parents. A man who eats the flesh of animals that have died a natural death will surely get addicted to meat-eating and will never be able to desist from the sin of killing. Hence it is better not to eat

It "We would wish here," said Mr. Johnson, speaking of flesh of prey" to call attention to the provision in abundance made for the removal of everything unnecessary which would tend to the atmosphere, and spread disease and death around them. While besides those we have named there are others necessary to our existence that which would otherwise prove harmful. Among the mammiferous animals, we find none that prey upon the dead, and thus the carnivorous fishes, both of fresh and saltwater, carry out effect the same important provision that they are and the sole, though they are the most powerful hunters there are others, both on land and water, whose destructive use is more than compensated by their numerous numbers. Let us turn to some of the invertebrate animals and we how effectively they all work together. We have enumerated, as instances of organized matter in a mass of atoms, Infusoria, sea Fishes, Earthworms, Crustacea, Insects, Mollusca, Fishes, Crustacea and we saw the Birds and Mammals without the coördinate effort of these inconspicuous laborers, the air, the earth and the sea would all become loaded with impurities and the earth would soon be converted into our great chemical space."

need under any circumstances.

SLAYER.

Should we or should we not eat flesh of animals and birds that live in forest and are not useful to any body but are on the contrary positively harmful?

Protectionists:

No; we should not eat their flesh for they also can be turned to good account if man likes to do so. One pig or one cock or peacock does more good and purification in the shape of killing serpents and thus does more scavenging than a hundred human scavengers.²

Man would suffer if other animals were to consume his victuals. These wild animals and birds are food for other wild beasts and birds (hence man should better let them alone). Moreover if man, with the help of knowledge and thought were to explore the methods of putting such wild beasts as lion etc. and such birds to good use, he can do so. Hence meat-eating should be absolutely prohibited. Why should not these animals which give us milk and other nourishing products be regarded with as great respects as our parents?

From God's creation too, it is borne out that general good of humanity lies by the number of animals and birds to be comparatively greater than mankind.

For God has created their food grass, fruits and flowers in larger quantity than man's food. Besides these grow without any effort of ploughing or sowing on the part of animals and birds and God showers abundance of rain on them. Hence you should take it to heart that God intends that every one should save them and no one should kill them.

WAVE

They only consent not, who kill animals
with their own hands to eat their flesh, but
they do not who purchase it in the market,
who offer it to Bhagwan Chakrabartī
Chamunda Ghoshāl Durgā Bhadrināt
Jahajya Uchharat. Vans May Bhaktiman
my-dear! or any other nameless for their
during Lamentation to the observance of
what is prescribed by God or religion.

Protectionist: Animals would never be slaughtered if there be none to eat flesh, or to preach or advise the eating of it. Nay it would die of its own accord, but for general misdealing, profit and sale. Here is the authority of Moses in support of it.

Figure 1 illustrates the proposed architecture of the proposed system. The system is designed to be a distributed system, where the data is stored in a distributed database. The system is designed to be a distributed system, where the data is stored in a distributed database. The system is designed to be a distributed system, where the data is stored in a distributed database.

1. Release Chapter 4 Section 312

He who advocates the killing of an animal.

he who kills animals, he who sells or keeps them for such a purpose, he who cooks the flesh, he who serves it for eating and he who eats flesh are all right at them butchers and destroyers, or in other words are all sinners. It is a grievous sin to kill or eat an animal killed and eat its flesh in honour of Kshatras etc.

That is why the Marital Supreme Lord has not laid down in the Vedas (His Eternal Word), any command or injunction to eat meat nor has he prescribed the manner, method or mode of killing animals. Drinking too follows meat-eating.

Abstain from Liquor

Shuchang - Well Sir, let it be said that moral eating should be given up but surely there is no harm in taking intoxicants.

Wanhsing - There are the same defects and blessings in drinking as there are in moral eating. The alcoholic intoxication suppresses and corrupts intelligence or reason and this makes a man do what he is forbidden to do and makes him neglect his prescribed duty. The drunkard perverts the course of justice, substitutes wrong for right, and does the like countless in number. Wine is produced from lowly wine fermented substances and it turns to drinker ultimately into a flesh-pot.

Hence drinking produces perturbation and upsets of mind and causes its deviation from the natural state. And he who drinks becomes devoid of knowledge and the like merits and virtues, he falls an

unconditional action to all sorts of diseases and vice and thus affects all sorts of happiness, prosperity, happiness, salvation and its fruits thereof and behaving like ladies, give himself up to eating sleeping quarrelling and revelling and the like beastly actions and loses his manhood thus wasting his etc. Hence one should never indulge in the use of intoxicating liquors or drugs. Eating through a similar supplying substances are all substances like wine, so these too should never be taken because they too impair the intellect and subvert man to drunkenness, violence, cruelty and the like pernicious actions. Therefore the use or liquor use of these drugs is also absolutely forbidden.

Concluding remarks:

So ye men and women, must why do you not protect these animals with your life and wealth! Alas! what a great pity it is that when slayers take the cows, the goat and other animals and pigs, and other birds for slaughter they look respectfully at all of us, toward the heartlessness of the takers and their subjects and appear to comply in the following sense

"Look here they kill us most barably without any look on our pain. We wish to live so that we may be able to give milk and other numerous products to both our producers and our slayers and direct down to be killed. Please see that all that we have is for the good of others.

and honor we call on you to protect us. We cannot represent to you our affliction in your language, and you do not know our tongue, so else could we not like you, so have used those, who carried us for slaughter, in a Court of Justice and with sentence of death on them. We are now-days miserable and in great suffering as no one gets near us, and if any one attempts to reach us, the mosquitoes become hostile to him.

The gods, however, should not mind this hostility, for, being selfish and absorbed in the attainment of their object to the loss of other people, the slayers do not see their own faults and see after their own happiness. But those who are benevolent should turn themselves to their love in the protection of these animals. All virtuous people in the world should in having recourse to their daily duties, follow the Aryan, who, according to Vedic Command always did commendable deeds since the beginning of creation.

Happy were the noble people of Aryavarta, who, in harmony with the eternal laws of nature, spent their life and property in the acts of benevolence and blessed are those who do that now. To the same end the Aryavartya Emperors, Kings, Ministers, and millionaires kept forests as fast the path for the support of birds and quadrupeds and obtained therefrom the gift of vegetables, milk and the four purified elementary articles, the eating of which bestowed health, intellectual power, vigor, courage, and other praiseworthy qualities. Also, the conservation of trees produced plenty of rain, moisture and purification of the atmosphere when birds and quadrupeds were numerous, nature was also abundant. But the ways of the people of present times are just the reverse of what they

ought to be. They all cut down trees and clear forests. They kill and sacrifice the slaughter of animals for their voracity. They fertilize and cause to manure the fields with urine, pus and the like faeces. They thus spread and multiply diseases. They spare all, seek their own end, are blind to the interests of others, and do other contrary things. But the verdict of wisdom is to extract good even from evil. Therefore, the raising of the flesh of cows and similar other animals which is poisonous, and which causes innumerable diseases, should be at once abandoned to make room for the use of the highly nutritious substances, fruits, milk and the like, produced by their immorality so that an indescribable good be conferred upon all. Protect the cow, and you will get milk, the elixir, of life, and "Nature's own compound for sustenance". Listen to me, O my dear people of Aryavarta, what is the use of your life and property, if they are not spent in protecting the cow, the perennial fountain of universal beneficence? Reflect on the love of God who has created the world and all the things therein for the good of His creations. In the same manner, you should devote your all to the cause of universal good!

It is strange, that the law to prevent cruelty to animals should lay down that weak and sick animals shall not be subjected to pain or loaded with a burden they cannot carry with ease, when it permits the unrestricted slaughter of them. The proclamation of the Most Gracious Queen Victoria, the former Empress of India, sets forth the same thing that no pain shall be given to these dumb creatures. Well, if no pain is to be given to these creatures, I ask you what pain can be greater than butchering them? Is there any pain or imprisonment, greater than that of death? If you ask a man whether he

like the galley-slave or the prisoner, he will at once die without hesitation that he prefer confinement in the jail to hanging on the gibbet. Will a person who has sat down to dinner, be pained if his dish is forcibly snatched from him and he is walked away? But such is the case at present. When the cattle go to graze in the pasture or Government forest, which land has created for their food, without paying the tax, they and their masters are both put to great trouble. It is no matter if fire burns the forest to ashes, but the cattle and their master must not be allowed to use it. Do not the cattle and their master feel the same kind of pain as a thief or an official would feel, if forced to give up eating when hungry by a violent removal of rice or loaf from his possession, and subjected to tormenting pain? Pray attend to me, but I wish to impress again and again upon your mind that you should always remember that what feel as much pain as you do. You should also bear in mind that the power of the king increases proportionately to that of the animals, their number and culture of the soil. The Government receives taxes from its subjects on the unquod condition that they will be properly protected, and just that the cattle, which constitute the safety and comfort of both the ruler and the ruled, will be entirely exterminated. However, let bygones be bygones. But open your mental eyes wide and refrain from actions destructive to all, and bid not suffer others to do them. Ours is the duty to point out to you what is good and what is evil, and yours is to observe and be always prepared to guard the prosperity of all without prejudice. May the Almighty Lord of all bless you, bless you and us both abase from harmful, and delight in beneficent acts, and both you and we may live together in peace. Do not throw away to the winds the wisdom contained in these arguments, but always keep it in mind. Act upon it and be always ready to save the life of

their defenceless animals.

Q. Supreme Ruler of the universe and its mightiest monarchs if none saves these animals, condemned upon to protect and cause us to protect them.

RULES OF GOKUSHIYAM-RAKSHINI SABHA

1. It is the chief object of this society (Sabha) to harness manifold comforts on the people of the whole world and never to injure anybody in its aim.

2. It shall be the greatest effort of this society to make each use of things according to the laws of nature and practising of yoga, as well be for the appropriate greatest good of all.

3. The society shall run down a proper to do what is mostly superior though carrying with it little good.

4. The society shall respect all members who help its most beneficial cause with their lives and wealth.

5. As the aim and object of this society is for the good of all, the society fully expects assistance from the whole mankind.

6. Those societies of the various countries and islands which work for the well of being all shall be deemed as helpful to this society.

7. No person who is imbued with selfishness, anger, ignorance and the like desires, and actuated against the good of the subjects or against desired position,

does anything wrong and harmful to the order or the rules shall be taken as member of this society.

Section 3.

Sub rules of Gokulchuck Rakshak Sabha.

1. *Designation:* The designation of this society shall be Gokulchuck Rakshak Sabha.

2. *Aims and objects:* The aims and objects of this society are the same as stated above rules, above.

3. *How to become member?*

Every one who wants to observe and follow the aims and objects of this society can be its member. He should, however, be not less than eighteen years of age. The members of this society shall be known as Gokulchuck Sabhasads. (The protectors.)

4. *Gokulchuck Sabhasad defined:* Every one who has been on the rolls of this society for one year and who has during the period followed right conduct and who has either daily paid one hundredth part of his income or more to the society monthly or annually, shall be Gokulchuck Sabhasad. (The Protector) Such members alone shall have right of vote.

Such a one should write a letter to the Secretary of the Society saying that he will act according to the aim and object of the Society as described in its rules and that he should be enrolled its member. The Executive Committee of the Society, shall however have the right that it accept as its member for any special reason.

(a) **Proviso 1.** The Executive Committee of the Goloviyshch Rabshon Sabha, can abrogate the rule of one year membership in case of apsest. In that case the rule to become Gonshtsh Sabshad will operate from the next year of the Goloviyshch Rabshon Sabha.

(b) **Proviso 2** It is not stated that the King, the gents, and the rich capitalists should only pay a hundredth part of their income as members of the society, they may in one lump sum, monthly or yearly pay a desired sum according to the capacity and inclination.

(c) The Executive Committee of this society can for some special reason take any person who pays no subscription at all, as its member.

(d) Under special circumstances given below opinions of those persons too can be recorded who are not on the rolls of the society namely -

(i) When the rules are going to be more or less corrected or amended.

(ii) When under special circumstances, the Executive Committee considers it advisable and necessary to take their opinion.

(iii) He, however, who acts against the aim and object of this society shall neither be counted as Gonshtsh (Protector of Crew) nor as Gonshtsh Sabshad.

(iv) There shall be two kinds of Gonshtsh Sabshads one ordinary, the other responsible, those who pay ten rupees or more as hundredth part of their income,

those who pay rupees two hundred and fifty as one lump sum and those who on account of their knowledge and other good and commendable qualifications are considered as such by the Executive Committee, all these shall be respectable members.

5. Society in two parts. The society shall consist of two parts, one ordinary and the other Antrang or Executive.

6. Ordinary meetings: The ordinary meeting shall be of three kinds (a) Monthly (b) Half-yearly and (c) Periodical.

7. The monthly meeting shall be held once in a month, monthly income and expenses shall be put before it and those activities, performances and accomplishments of members which are worth mentioning shall be heard and considered by it.

8. Half Yearly meetings: Half Yearly meetings may be held at the end of Kartik (October-November) and Vaisakh (April-May). Its function shall be to consider and explain what emanates from credible and authoritative sources, to examine the work of monthly meetings and to thoroughly examine all income and expenses.

9. Periodical Meeting: This meeting shall be called by the Secretary or the President or the Antrang Sabha (Executive Committee) only for any special work or works and these shall be taken into account and decided on it.

10. Antrang Sabha (Executive Committee): There shall be an Antrang Sabha or Executive Committee to

carry out conduct and accomplish all affairs, works, actions and purposes of the society. It shall consist of three kinds of members: (1) Delegates (2) Respectable (Protshad) and (3) the Office bearers.

11 Delegates and their duties. There shall be representatives of their respective groups at work and shall be selected and appointed by their groups. Every group shall have the right to change its representatives whenever it likes. The special duties of these delegates shall be:

(a) To keep themselves informed with the opinions of their respective groups.

(a) To discuss these decisions and actions of the Executive Committee to them which can be appropriately made public.

(a) To collect subscriptions from their respective groups and to hand over the same to the Treasurer.

12 Appointment of respectable members (Protshad Sabhadas). Respectable members should be appointed on account of their special qualifications to the annual, periodic and general meetings. Their number in the Annual Sabha (Executive Committee) shall not exceed so more than one third the total number of members of that Sabha.

13 Election of Office bearers and Respectable Members. The respectable members and office bearers of the Executive Committee shall be elected at the annual meeting of every Valishik (April-May). Any old

respectable members and office bearers may be recruited.

11. Vacancies to be filled up by Anurag Sabha. If within the expiry of one year the place of a Respectable Member or Office Bearer of the Anurag Sabha falls vacant, the Anurag Sabha can itself appoint some suitable person in his place.

12. Powers of Anurag Sabha. The Anurag Sabha can make sub-rules and other arrangements to carry on the work but these should not be contrary to the general rules.

13. Formation of Sub-Sabhas by Anurag Sabha. The Anurag Sabha (Executive Committee) can appoint Sub-Committees from amongst its members for any work or consideration of a matter, for which they appear specially qualified.

14. Agenda of the Anurag Sabha. Every member of the Executive Committee shall have the right to give notice to its Secretary one week before the date of meeting that any subject shall be put on the agenda of the meeting and it shall be put on the agenda if the President permits. But if five members of the Sabha write to him orally about any subject it shall always be put on the agenda of the meeting.

15. Meeting of the Anurag Sabha to be held fortnightly. The Meetings of the Anurag Sabha should be held after every two weeks. Its meeting should also be called by the Secretary or President or when five of its members jointly ask for it.

19. **Number of officers:** There shall be the following six office bearers of the Anurag Sabha

- (a) President,
- (b) Vice President,
- (c) Secretary,
- (d) Assistant Secretary,
- (e) Treasurer,
- (f) Librarian,

In case of necessity there may be appointed more than one Secretary or Treasurer or Librarian and in that case the Anurag Sabha may distribute work amongst them

20. **President's Duties :** The following shall be the powers and duties of the President:-

(i) He shall be President of all the Sabhas (societies) such as the Anurag Sabha (Lecturers' Committee)

(ii) He should always be ready and willing to carry on the management and work of the society properly and he should always endeavour to protect it and to put it on the line of progress. He should himself observe and follow the rules of the society and he should see that all works of the society are done according to the rules.

(iii) If there is any difficulty but necessary item of work, he should arrange for its execution immediately and he shall be responsible for any damage arising out of his action

(vi) The President shall be member of every Sub-committee appointed by the Executive Committee.

21 Vice-President

Duties of Vice-President

A Vice-President shall act for the President in the absence of the latter and it shall be his paramount duty to help the President in his duties. If there be more than one Vice-Presidents, the Antrang Sabha shall decide which of them is to work for the President.

22 Secretary

Duties and powers of the Secretary

The following shall be the powers and duties of the Secretary -

(i) To enter into correspondence with everyone in accordance with the directions of the Executive Committee.

(ii) To write proceedings of the Meetings and to write it himself or get it written before the date of next meeting.

(iii) To give the names of those Gendashals and Gendashak Sahbazads in the monthly meetings of the Executive Committee, who have joined the society in last monthly meetings and to disclose the names of those who have resigned from the society since then.

(15) Generally to keep an eye on the work of the servants and to see that the rules, sub rules and decrees of the society are observed and followed.

(16) To see that every Councilman, Sabbathian belongs to some group or sect and that every group has nominated a representative to the society.

(17) To receive and give seats to people respectfully when come to a meeting on its notice.

(18) To attend every meeting personally at the Local level and to be present at it throughout.

2) Treasurer

Duties and powers of the Treasurer

The Duties and powers of the Treasurer

(1) To keep proper account of the expenses and income of the society and to grant appropriate receipts from them.

(2) Not to give money to anyone without the permission of the Executive Committee and to give money to the President and the Secretary not exceeding the amount fixed for them by the Executive Committee. The official who spends a sum of money, shall be responsible to prove that it has been properly spent.

(3) To keep account books of expenses according to fixed rules and to submit them to the Executive Committee every month for its scrutiny and sanction.

24. Librarian.

Powers and duties of Librarian.

The Librarian is to maintain the library of the society in order and to preserve those books which are meant for sale. He is to keep accounts of all books and he is to issue books and take back on return.

25. MISCELLANEOUS RULES

When opinions of Qural-shah Subhahs be taken.

The opinions of the Qural-shah Subhahs shall be taken under the following conditions :

(a) When the Executive Committee decides that adjudications of the general meeting should not be required now by it but the opinions of the Qural-shah Subhahs on it should be ascertained.

(b) When one fifth or more of all the Qural-shah Subhahs write about it to the Secretary.

(c) When any rules concerning expenditure management and vested concerns are under special consideration or when the Executive Committee wants to know the opinion of all the Qural-shah Subhahs.

26. Absent Official's place to be filled up

If any Official be absent for a short time from any meeting the Executive Committee can appoint any other person in his place.

27. Till when an official to continue work.

If any person is not appointed in place of an official, the existing official should continue to work as such till another's appointment.

28. Proceedings open to Goralaksh, Sathgadh.

Proceedings of all meetings and sub-committees shall be reduced to writing and the Goralaksh, Sathgadh shall have the right to see them.

29. Quorum: The meetings shall be held when at least one third of the members are present.

30. Decisions to be by majority.

All decisions of the meetings and sub-committees shall be by majority of votes.

31. The use funds of income to be reserved.

One tenth of the income shall be kept by the group concerned.

32. Goralaksh and Goralaksh, Sathgadh to know Veda, Upanishad.

All and Goralaksh, Sathgadh should know the Veda and other sources useful for the society and should present them to others.

33. General Functions of Goralaksh and Goralaksh, Sathgadh. It behoves all Goralaksh, Sathgadh to have an affectionate regard to help for the society whenever there

is any notion of gain or particular happiness in their family.

14. Behaviour of Goral-shuk and Goral-shuk Subhasan amongst themselves: It behoves all Goral-shuk and Goral-shuk Subhasan to help each other in times of distress and trouble and to join festivities of each other on occasions of happiness and never to let the idea of high and low enter their minds.

15. Help by the society to its members in case of necessity: If the Goral-shuker Bahadur Society is satisfied that any Goral-shuk has become an orphan, or he dies leaving a widow, or his sons become orphans and they cannot maintain themselves, the society shall make satisfactory and appropriate arrangements for their help and protection.

16. How disputes should be settled: If there be any differences or disputes amongst the Goral-shuk Subhasans, they should settle them themselves or have them decided by their domestic tribunal. If that be impossible, they may seek redress from the law courts.

17. Expenditure of gains of the society: All gains and profits made by the Goral-shuk-shukshen Sabha shall be spent in matters of general welfare and never in trifling. Anyone wasting the money of the society shall be guilty of the sin of letting cow and shall undoubtedly suffer great distress and agony in this world and the next.

18. How to spend money of the society: The money of the society should be generally spent as follows:

(i) In purchasing cows and in maintaining and preserving them;

(ii) In purchasing jungles and grass;

(iii) In engaging servants and supervisors to protect and preserve such jungles and grass;

(iv) In constructing tanks, sinking wells and other water channels;

(v) Over general welfare of all when the income is great and the society is at the height of its improvement.

39. Duty of the good: All good persons should never think of inflicting any pecuniary loss or other harm on this society rather they should, so far as it lies in their power, spend their whole energy and health for progress of the society.

40. Beliefs of members of this society: All the members of this society should know and believe that when the number of cows and the like milch animals will increase the production of agriculture shall proportionately increase and larger and larger quantities of milk, clarified butter and other milk-products shall likewise increase, to the great benefit and varied happiness of mankind. It is not practicable to secure the general good otherwise.

41. Killing of cows a despicable deed: No trustworthy or credible persons of authority will like the despicable deed of slaughtering cows when the protection of cows as described above gives benefit to lots of

persons.

42. Use of milk of recently delivered cows:

The milk of cows who have recently delivered calves shall for one full month be sucked by their calves and the remaining should be mixed up with grain given to such cows, in the second month the milk of these soddies of the cow should be sucked by her calf and the milk of one soddy to be utilized for drinking purposes; and from the beginning of the third month half of her milk should be used and the other half left for the calf of the cow till she gives milk.

43. Conditions in disposing off cattle of the Society: It behoves all the members of this Society that whenever any of the cattle preserved by this Society is given to any person, to obtain from him an agreement in writing according to law to the effect that when that cow becomes infirm and is no longer useful for him, and he has not the means to feed her, he shall not give it to anybody but shall return it to the Society for preservation and maintenance.

44. General duties of the Executive Committee:

It shall be the most paramount duty of the Executive Committee to grow cattle as stated above, to maintain and protect its cattle, to improve and increase them and to use them and derive benefits from them according to the rules and laws of nature. The cattle should be always under the control and preservation of the society. No one should have these powers over them.

43. **Faith of Care Protection:** As this is an extremely beneficial work (protection of cows) it is certain that he who undertakes it shall assuredly achieve better and complete happiness in this world and the next.

44. **No happiness Otherwise:** No person, who does not act upto the aforesaid aims and objects of this Society, can ever have complete attainment of happiness.

45. **All life is prone to happiness:** Beethers there is man in this creation who does not believe in his mind that other living beings feel happiness and pain as much as he does for himself.

46. **Rules and sub-rules may be altered:**

These rules and sub-rules may be corrected, amended, struck off or added to, on appropriate occasions or partly meeting of the general body after the issue of required notice.

श्रीगुरुभ्यो नमः
 श्रीगुरुभ्यो नमः
 श्रीगुरुभ्यो नमः
 श्रीगुरुभ्यो नमः

"May God protect us both (the author and the reader), may His work be enjoyment, may we acquire strength together, may our learning be full of honor and glory, may we never hate each other".

Tattvopadesha, II Yalla, I Anuvada.

āgama-caryā samuccayāt ;
 āgama Pāṇiniya and
 āgamaśāstra ॥
 āgamaśāstra and āgama
 śāstra ॥
 āgama śāstra and āgama
 śāstra ॥

"He, in whose name the world Anand is preceded by the word Daya or compassion for the cows (Daya Anand = Dayanand) has written the book called Gaurāṅgamāhātī".

This Gaurāṅgamāhātī was composed on Dashmi of Krishna Pakṣa of lunar month Phalguṇa on Thursday 1937 Vikram, corresponding with the 21st February 1981 A.D."

19. These rules and sub-rules were not so far translated into English. But their translation appeared to me to be necessary, not only because they are part of this treatise but also as they disclose' considerably the Bhagavan Dayananda desired that delegates of all religious sects or groups should jointly take part in the public work of protection of cows and other milch animals on religious, social, rational and medical grounds for the everlasting good of humanity as a whole. I may add that in the original there are no marginal notes or sections but I have added them from the subject matter of each section so that the reader may have a birds eye view of all the sub-rules.

It is significant that over two lakh of copies of this book were published in Hindi by Paropkarina Sabha alone. We are happy that many were published and sold by others.